

BACK TO PRABHUPĀDA

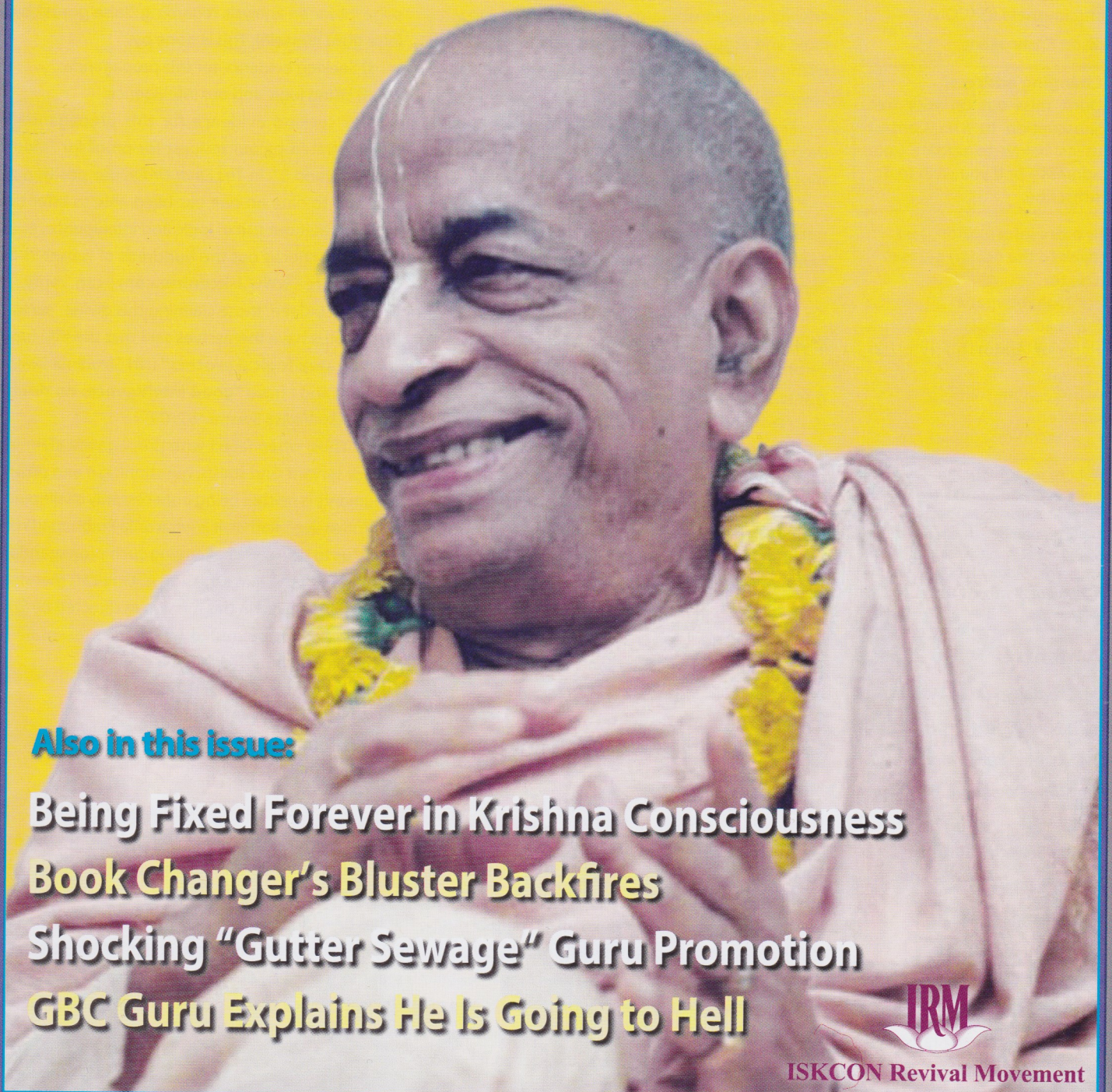
The Magazine of the Real Hare Kṛṣṇa Movement

Issue 60, Vol. 4, 2018

"Defeating Tyranny in the Realm of Thought"

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Śrīla Prabhupāda: Our Eternal Spiritual Master



Also in this issue:

Being Fixed Forever in Kṛṣṇa Consciousness

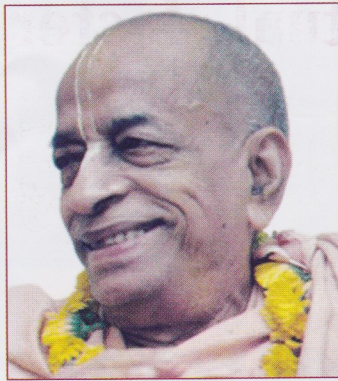
Book Changer's Bluster Backfires

Shocking "Gutter Sewage" Guru Promotion

GBC Guru Explains He Is Going to Hell



ISKCON Revival Movement



BACK TO PRABHUPĀDA

Published quarterly

Founded under the inspiration of **His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

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Śrīla Prabhupāda's Call to Challenge

Welcome to Issue 60 of *Back To Prabhupāda* (*BTP*).

1) Śrīla Prabhupāda explains how one should understand Lord Caitanya's teachings:

"Those who are not representative of Kṛṣṇa, they will say simply dogmas. [...] *bhāgavata-dharma*, there is no dogma. [...] just try to understand the gift of Lord Caitanya by logic [...] Don't follow blindly. Following blindly something, that is not good. That will not stay. But one should take everything with logic. But the servants of God, they put everything in logic. [...] you study the Caitanya's philosophy with logic and argument... Don't go by sentiment."

(Śrīla Prabhupāda Lecture, 6/1/71, emphases added)

Thus, Śrīla Prabhupāda makes it clear that even Krishna consciousness should be understood with logic and argument, and in this way we can avoid falling prey to those who are not Krishna's representatives peddling "simply dogmas".

2) To make the matter clear, Śrīla Prabhupāda then continues by offering an example of how one should use such logic and argument:

"Just like some missionary people are propagating a man to become God. How a man can become God? There must be evidences how God incarnates. [...] So many false propaganda is going on. That is not logical at all. So one should be intelligent to understand the philosophy of Kṛṣṇa or philosophy of Lord Caitanya with logic and argument. Don't follow blindly."

(Śrīla Prabhupāda Lecture, 6/1/71, emphases added)

Thus, although it may be claimed that one can attain the divine status of God, one must question such a claim through logic and argument, and seek "evidences". Krishna consciousness, therefore, must be understood with one's *intelligence*. This importance of intelligence in Krishna consciousness is discussed further in the article on page 4 of this issue.

3) The example given above by Śrīla Prabhupāda is very similar to the situation that is currently present in ISKCON. Śrīla Prabhupāda said:

"They offer me respect. That is their duty. [...] Spiritual master is servant God, and Kṛṣṇa is God,

and because in the absolute field there is no distinction between the servant and the master..."

(Room Conversation, 21/3/71)

Śrīla Prabhupāda refers to his position as ISKCON's Ācārya and *dikṣā* guru, and how therefore he is to be worshipped as "servant God". Thus, in the same way that Śrīla Prabhupāda speaks of the false propaganda claiming that one can achieve the divine status of God, in ISKCON there is propaganda that many have achieved the divine status of "servant God" – by having supplanted Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru.

4) Yet, according to Śrīla Prabhupāda, we must question and argue whether this is actually false propaganda advertising false gurus (see article on page 14 for an analysis regarding "false gurus" by a false guru himself!). This is done by:

- i) Seeking evidence for this propaganda;
- ii) Using logic and our intelligence.

Our seeking evidence for this propaganda is demonstrated by our request for proof for "Modifications A and B", in *The Final Order*, our position paper. And to date no one has been able to offer this proof or fault our use of logic and intelligence, as anyone who checks out the hundreds of rebuttals on our website – www.iskconirm.com – can verify for themselves. Indeed, those claiming this divine "servant God" status have themselves said that the IRM has a "step by step logical process" (HH Śivārāma Swami, 18/7/08) and I have "good intelligence, no doubt" (HH Bhakti Vikāsa Swami, 9/2/09).

5) Thus, when faced with propaganda claiming God or servant God status, questioning it and posing arguments is neither being unnecessarily challenging nor "offensive". Rather, it is what Śrīla Prabhupāda has asked us to do – and challenging such propaganda is exactly what the IRM's mission is. One can therefore either join the IRM in this mission as directed by Śrīla Prabhupāda, or be misled by false representatives. The choice is yours.

Thank you and Hare Krishna.
In Śrīla Prabhupāda's service,
Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order*—see back page to order your free copy.

Śrīla Prabhupāda – Our Eternal Spiritual Master

Below we present another public admission by ISKCON that Śrīla Prabhupāda is the *dikṣā* guru for ISKCON, just as the IRM has been stating all along. All emphases added.

The eternal spiritual master

Śrīla Prabhupāda explains his position:

Devotee: "Will you be our spiritual master for eternity?"

Śrīla Prabhupāda: "I think so. [laughs] Whatever we do here, it is for eternity because it is not on the material stages. It is all on the spiritual platform. There is a song by Narottama dāsa Ṭhākura, *cakhu-dān dilo yei janme janme pitā sei*: 'One who has opened the eyes, he is, birth after birth, he is my father.' [...] *Cakhu-dān dilo yei*. *Cakhu-dān* means one who has opened the eyes, that is spiritual master. *Janme janme pitā sei*. *Janme janme* means birth after birth, he is my father."

(Śrīla Prabhupāda Lecture, 15/8/68)

Śrīla Prabhupāda states that he is the eternal spiritual master, "life after life", because he is the one who has "opened the eyes". He does this by quoting a verse from a song by Narottama dāsa Ṭhākura (the "Guru-vandanā" prayer, sung by every ISKCON devotee every day to Śrīla Prabhupāda in the *guru-pūjā* ceremony.)

Through dikṣā

The very next part of the verse referenced by Śrīla Prabhupāda above then explains *how* the spiritual master has "opened the eyes":

"cakhu-dān dilo jei, janme janme prabhu sei, Divya jñāna hrde prokāśito."

The translation of this verse is:

"He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth."

Thus, Śrīla Prabhupāda explains that he is opening the eyes by "*divya jñāna hrde prokāśito*", by giving transcendental knowledge, which Śrīla Prabhupāda explains means by giving *dikṣā*:

"Divya jñāna hrde prokāśito. What is that divya-jñāna? [...] This is divya-jñāna. Dikṣā. Dikṣā means from this divya-jñāna."

(Śrīla Prabhupāda Lecture, 11/7/76)

Thus, Śrīla Prabhupāda is stating here that:

He is the eternal spiritual master, life after life, because -> he opens the eyes, through -> giving transcendental knowledge -> which means *dikṣā*.

And *dikṣā* is, of course, given by none other than the *dikṣā* guru!

Thus, Śrīla Prabhupada is the eternal spiritual master by being the *dikṣā* guru.

ISKCON UK agrees

In their 2018 Janmāṣṭamī magazine, which was distributed to tens of thousands of members of the public, ISKCON UK stated about Śrīla Prabhupāda that:

"by giving us Krishna consciousness, he has saved our lives (1). And therefore, devotees are always glorifying him and expressing their gratitude towards him. Despite his physical absence, they have developed a personal relationship with Prabhupāda which transcends birth and death (2). Through these loving relationships, he guides, encourages and corrects devotees on their journey back to Krishna. (3) And by developing gratitude for Prabhupāda, you can also have the same kind of relationship (4)".

Sentences (1) and (3) state that Śrīla Prabhupāda is the one who has "opened our eyes". Sentence (2) states that this results in a relationship with Śrīla Prabhupāda that does not require Śrīla Prabhupāda's physical presence since it "transcends birth and death". And sentence (4) makes it clear that this same relationship is available to everyone today. The title given to the above description of Śrīla Prabhupāda is:

"His Divine Grace: Our Eternal Spiritual Master".

And, as we have just proven in the last section from Śrīla Prabhupāda's statements, if he is our eternal spiritual master, then it also means he is our *dikṣā* guru!

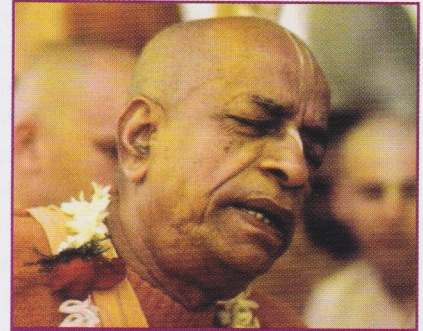
Thus, ISKCON UK has declared that everyone today can accept Śrīla Prabhupāda as their eternal *dikṣā* guru.

ISKCON madness

Thus, ISKCON UK is promoting the IRM's philosophical position on Śrīla Prabhupāda in their official annual magazine. Yet, ISKCON UK has been at the forefront of banning devotees for believing in this same philosophy! For example, in a letter written by the then Temple President of ISKCON UK's headquarters Bhaktivedanta Manor, it is stated:

"IRM is an organisation working to harm ISKCON, thus those who are formally part of or agree with the views and publications are suspended by the Manor Temple Council from visiting Bhaktivedanta Manor."

(Letter from Gauri Dāsa, 17/2/05)



Śrīla Prabhupāda: Our eternal spiritual master and *dikṣā* guru

But though ISKCON UK is now promoting the same IRM views in its own publication, they have neither "suspended" themselves, nor claimed they are working to "harm" themselves by agreeing with the views of the IRM – nor have they rescinded the above letter, with the ban still remaining in place today. Utter madness!

Nor have they suspended the ISKCON gurus who disagree with their statement that Śrīla Prabhupāda is the *dikṣā* guru by virtue of him being everyone's eternal spiritual master. For example, ISKCON guru, **HH Jayapatāka Swami ("JPS")**, insists it is he, rather than Śrīla Prabhupāda, who is the eternal spiritual master and *dikṣā* guru, life after life:

"I accept Śrīla Jayapatāka Swami to be my initiating (*dikṣā*) and instructing (*śikṣā*) spiritual master (Guru) forever, even life after life."

("Initiation Acceptance Oath" for JPS)

Conclusion

This absurd situation, whereby ISKCON is attacking the IRM for agreeing with them, arises due to their pursuit of power. This pursuit of power is facilitated by a technique known as "bait and switch". First ISKCON "baits" the public by promoting Śrīla Prabhupāda, the perfect spiritual master. For they dare not use their less-than-perfect GBC gurus to attract the public! And once having attracted "recruits" using Śrīla Prabhupāda's purity, they are then "switched" by being funnelled toward the GBC gurus instead.

However, in promoting Śrīla Prabhupāda, they are unwittingly forced to state the truth about him – which means they are forced to state the IRM's position, since "the truth about Śrīla Prabhupāda" is what defines the very mission of the IRM! But their stating the truth about Śrīla Prabhupāda only suits their purposes *as long as* the IRM is attacked and kept from exposing their "bait and switch" scam.

Being Fixed Forever in Krishna Consciousness

In a recent broadcast (22/10/18), GBC-elected guru **HG Kripamoya Dāsa** (“KMD”) discussed why people leave Krishna consciousness and what can be done to make them stay. Below we present what Śrīla Prabhupāda states about this very important subject. KMD’s statements are given in the shaded boxes, with all emphases added.

Personal comforts

After being told that someone who had “been a devotee for twenty years or so has turned to Christianity”, KMD explains that one will remain with an airline when flying if they provide the best material comforts –

“it’s concerned about hospitality. Will you have a nice time, such that you will again buy a ticket for that airline. [...] they’ll bring meals, and you have your in-flight movie [...] And you got all your comforts there. [...] And the next time you think of travelling with that airline you will do that.”

– and that a religious process is no different: “it’s a religion, and so whoever gives the best in-flight service, who makes you feel as if you belong, as if you are comfortably ensconced with them on a journey, you will stay with them. [...] if it’s comfortable, if you kind of enjoy it, if they’re nice to you, and all these things. People don’t really worry too much about philosophy”.

And thus, he says that what makes people feel comfortable, rather than the philosophy, is what will keep people in Krishna consciousness.

KMD’s solution

KMD therefore closes the topic by giving what he claims is the solution to stop people leaving Krishna consciousness and going elsewhere – which is to provide the comforts and infrastructure that other paths may provide:

“So, it’s very important to do a couple of things. [...] See, if I become a Christian then there’s always someone in the congregation who can help with my plumbing, someone who can help with the wallpaper, someone who will look after my kids, baby-sitting. I get a lot of basic needs met. [...] What to do? Well, I think the answer is just, you know, if people leave because of something that’s not there, we have to try to provide what’s not there [...] the fact that we’re struggling to do that, we’re trying to provide something may be acceptable to that person.”

Śrīla Prabhupāda’s solution

In contrast to KMD’s solution focusing on comforts and facilities, Śrīla Prabhupāda states that the solution to staying “fixed forever” in Krishna consciousness is understanding through intelligence (quotes below are from **Śrīla Prabhupāda Letter, 8/7/72**):

“Krishna Consciousness has great potency to deliver us to the highest platform of perfection, but only if it is understood by the intelligence. Something understood by the intelligence is fixed forever and cannot waver, and that is almost spiritual.”

Whereas the path of making adjustments to enable one to become “comfortably ensconced”, as KMD recommends, is not recommended by Śrīla Prabhupāda:

“Vaisnava means one who is able to sit down anywhere, under any conditions, and be happy. He wants only a place to lay down, a little prasadam, and if there’s a little service he can do, gladly let me do it for Krishna, that’s all. As long as we are thinking I want this, that is not to my liking, or if I adjust things a certain way everything will be better, these thoughts are material. Devotional service is not conditional. So stop this dreaming state. Try to understand things with the light of your intelligence”.

And thus, rather than philosophy not being so important, it is essential:

“Try to always study our books and see our philosophy from different lights of directions, become convinced yourself of this knowledge and without a doubt all of your difficulties of mind will disappear forever”.

Wrong approach

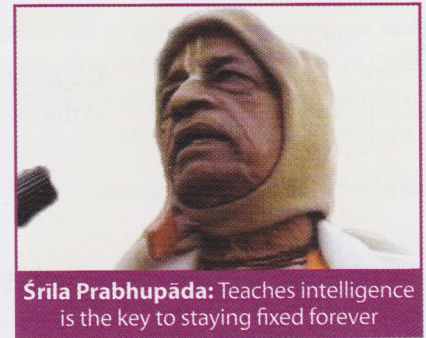
Trying to accommodate those who may be seeking some facilities should not be done because such persons will never understand the philosophy anyway:

“Anyone who comes to join us, of course, must be sincere and serious regarding spiritual advancement in life [...] But one who joins with an ulterior purpose, to get material benefit or personal gratification, will never be able to grasp the philosophy of this movement.”

(Cc., Ādi-līlā, 9.53)

Therefore, Śrīla Prabhupāda’s general approach was not to accommodate what a person may be seeking:

“Our process is to show Krishna consciousness as it is, not as others want to see



Śrīla Prabhupāda: Teaches intelligence is the key to staying fixed forever

it. By showing KC in this way, you are making the thing less important. It is not that we should change to accommodate the public, but that we should change the public to accommodate us.”

(Śrīla Prabhupāda Letter, 28/12/71)

If a person is seeking facilities, he will in any case just go where he will get them best. Which according to KMD himself – despite his stating we should compete with Christians who make sure a person’s basic needs are met – will not be ISKCON anyway:

“of course the Krishna Consciousness movement, as we are at the moment, we can never really compete with Christianity”.

And hence the path of accommodation and compromise will not work anyway.

Conclusion

Attempting to keep someone in ISKCON by offering anything *other* than pure Krishna consciousness would not even *be* Krishna consciousness – thus defeating the whole purpose:

“Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.”

(SB, 1.2.6)

Additionally, since offering such a compromised path will not “completely satisfy the self”, then in the long run this can actually contribute to a sincere person *leaving* rather than staying. KMD states that even those looking for the “real thing” in ISKCON may leave:

“devotees who are somewhat, shall we say, hungry for real, two things, for a real transformation process within the heart, they will begin looking elsewhere”.

Thus, giving them real Krishna consciousness that completely satisfies the self, rather than the wholesale deviation from Śrīla Prabhupāda’s teachings that ISKCON currently provides (see here for evidence of this: iskconirm.com/mission and iskconirm.com/50), can only contribute to such persons *staying* rather than leaving.

Śrīla Prabhupāda – the Devotee *Bhāgavata*

Śrīla Prabhupāda writes:

“There are two types of *Bhāgavatas*, namely the book *Bhāgavata* and the devotee *Bhāgavata*.”

(SB, 1.2.18, purport)

It has been argued that this statement proves we need a “living” guru to act as the “devotee *Bhāgavata*”, since Śrīla Prabhupāda has only provided us the “book *Bhāgavata*” via his *Śrīmad-Bhāgavatam*. All emphases below added.

Śrīla Prabhupāda provides both

However, Śrīla Prabhupāda is also the “devotee *Bhāgavata*”. Śrīla Prabhupāda states:

“It is imperative that one learn the *Śrīmad-Bhāgavatam* from the person *Bhāgavatam*. [...] The messages of the book *Bhāgavata*, therefore, have to be received from the devotee *Bhāgavata*, and the combination of these two *Bhāgavatas* will help the neophyte devotee to make progress”.

(SB, Introduction & 1.2.18)

We are learning the *Śrīmad-Bhāgavatam* and receiving its messages from Śrīla Prabhupāda’s translation of and commentary on the *Śrīmad-Bhāgavatam*. Thus, his translation of the text of the *Bhāgavatam* constitutes the “book *Bhāgavata*”, while his purports are coming from the “devotee *Bhāgavata*” from whom we are learning and receiving the messages of the “book *Bhāgavata*”. Indeed, we only learn of the two *Bhāgavatas* due to Śrīla Prabhupāda’s statements which are explaining and giving us the messages of the *Bhāgavatam*! To therefore use these same statements to exclude Śrīla Prabhupāda as being the “devotee *Bhāgavata*” would suffer from self-referential incoherence.

No need for another

A prominent ISKCON member agrees:

“by deeply and carefully studying and discussing Prabhupāda’s books we effectively get the association of both *Bhāgavatas*, the book and the person.”

(Krishna Dharma Dāsa, “Improving Classes”)

However, this is the same Krishna Dharma Dāsa (“KD”) who has produced his own *Śrīmad-Bhāgavatam*, claiming that Śrīla Prabhupāda’s *Bhāgavatam* was found to be “challenging” whereas his version will be “accessible and understandable” (see BTP 55). Yet, he has agreed that Śrīla Prabhupāda is the “devotee *Bhāgavata*” from whom the “messages of the book *Bhāgavata*, therefore, have to be re-

ceived”. And, thus he has to accept that *he* has not been authorised as the person from whom these “messages of the book *Bhāgavata*” are to be received. As well as not being authorised, KD also admits in the introduction to his *Śrīmad-Bhāgavatam* that he is not qualified to present such messages:

“It is advised that one hear *Śrīmad-Bhāgavatam* from self-realised devotees of Krishna. Since we are not such persons, one might ask why we undertook this work.”

KD is correct that the *Śrīmad-Bhāgavatam* should be heard only from “self-realised” devotees. The pastimes of the Lord must be given only by one who is pure:

“This is the sum and substance of transcendental writing. One must be an authorized Vaiṣṇava, humble and pure. [...] By writing about the pastimes of the Lord, one associates with the Lord directly.”

(Cc., Ādi-līlā, 9.5)

Preaching, not competing

However, KD continues in his introduction to explain why a non self-realised person such as himself is supposedly authorised to give us the “messages of the book *Bhāgavata*”:

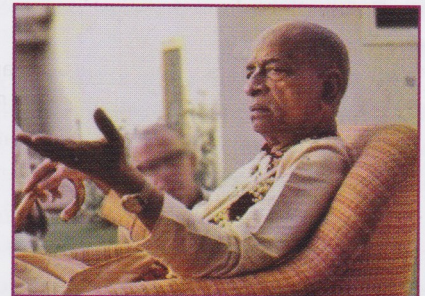
“The primary reason is the order of Śrīla Prabhupāda, who asked that his followers present his works to others in their own words.”

But Śrīla Prabhupāda has *not* stated that his “works”, i.e. his books, should be re-presented by others in an *alternative written edition*. Śrīla Prabhupāda actually stated:

“And you must all study very scrutinizingly all of the books so that when the need arises you can repeat in your own words their purport.”

(Śrīla Prabhupāda Letter, 6/1/72)

a) The words “when the need arises” show this is an instruction that merely refers to when the opportunity arises for every devotee (“you must all”) to personally preach. Thus, Śrīla Prabhupāda’s Letter to Dinesh, 22/1/70, also makes the same point about studying the books and presenting their purport in one’s own words – when referring to college preaching. And Śrīla Prabhupāda’s Letter to Kīrtanānanda, 2/5/72, mentions reproducing what is in the books in one’s own language, when referring to a preaching program where Kīrtanānanda was to “speak like a learned scholar”. Hence, there is *no* “order” from Śrīla Prabhupāda that one should write new alternative versions of his books.



Śrīla Prabhupāda: The devotee *Bhāgavata* who gives the book *Bhāgavata*

b) By falsely claiming that “repeat in your own words their purport” for “all of the books” means providing alternative written editions, one is actually proposing the following nonsensical scenario. Every single ISKCON devotee (“you must all”) would have to write their own version for all of Śrīla Prabhupāda’s books (“all of the books”). Thus, each of Śrīla Prabhupāda’s books would be supplanted by many thousands of competing versions, leading to potentially millions of books being written in total. Thus, instead of distributing Śrīla Prabhupāda’s books, every single ISKCON devotee would have to become a full-time author to write their own versions!

Discussing, not authoring

Trying to justify why he wrote his *Bhāgavatam*, KD continues in his introduction:

“Indeed, he sometimes had his disciples give lectures on the *Bhāgavatam* in his own presence, knowing that this is one of the best ways to assimilate its instructions.”

This reference to giving “lectures on the *Bhāgavatam*” actually refers to the following:

“[...] the process is that we are going through some chapters of *Srimad-Bhagavatam* by taking one sloka each day, [...] And then we discuss the subject matter very minutely and inspect it from all angles of approach and savor the new understandings.”

(Śrīla Prabhupāda Letter, 16/6/72)

Thus, the morning *Bhāgavatam* class does allow devotees to assimilate the *Bhāgavatam*’s instructions. But this is done by **discussing** Śrīla Prabhupāda’s *Bhāgavatam* among themselves – not **writing** their *own* *Bhāgavatam*!

Conclusion

By reading Śrīla Prabhupāda’s *Bhāgavatam*, we are getting the benefit of both the book and devotee *Bhāgavata*. And thus Śrīla Prabhupāda has not authorised us to write our own *Bhāgavatams*!

The Many Deviations of *Sahajiyāism*

Śrīla Prabhupāda warned against devotees becoming *sahajiyās*:

“So my Guru Mahārāja used to say, “When my disciples will be *sahajiyā*, it will be more dangerous.””

(Room Conversation, 28/1/77)

Such persons are particularly dangerous because, due to having the appearance of a devotee, they can easily mislead other devotees in a way non-devotees cannot. And thus, Śrīla Prabhupāda says about *sahajiyās* that:

“Unfortunately, they mislead others from authentic devotional service.”

(Cc., *Madhya-lilā*, 1.34)

However, in order to prevent ourselves from becoming *sahajiyās* and being misled by other *sahajiyās*, we first need to understand what a *sahajiyā* is, or we can easily fall prey to such deviations. All emphases added.

Sahajiyāism only 2 activities

Urmilā Devī Dāsī (“UDD”) is the Chair of the “*Sāstric* Advisory Council” (SAC), and she was specifically asked how to avoid *sahajiyā* behaviour:

Devotee: “So, where do we draw the line of not being a *sahajiyā* and trying to speak to the deities?”

In response, UDD replied:

“So *sahajiyās*, first of all, they don’t follow the regulative principles. [...] generally they choose to imitate the *gopīs*. [...] So, if you are not pretending to be a *gopī*, and if you are following the regulative principles, then you are okay. [...] So, I mean if you’re smoking and drinking and pretending to be a *gopī* then that’s a problem. But you’re not doing that, right? Okay. That’s no problem.”

(UDD Lecture, 4/10/18)

UDD makes it clear, by stating twice, that as long as one is not breaking the 4 regulative principles (i.e. no intoxication, illicit sex, meat eating, or gambling) and not pretending to be a *gopī*, then there is no possibility of acting as a *sahajiyā*, as you will be “okay” and there is “no problem”. However, as Śrīla Prabhupāda will now show, this is actually completely wrong.

Many *sahajiyā* behaviours

It is a common misunderstanding that a *sahajiyā* is *only* someone who engages in “*rāsa-līlā*” imitation and breaking the regulative principles. This misunderstanding comes from taking this one example that Śrīla Prabhupāda does give of *sahajiyā* behaviour, and then

claiming this *one* example is the only behaviour a *sahajiyā* engages in. But there are many other ways to act as a *sahajiyā* which do *not* involve engaging in *gopī* imitation and breaking the regulative principles. For example, Śrīla Prabhupāda speaks of just a deviation from the correct deity worship procedure resulting in one acting as a *sahajiyā*:

“we are worshipping Laksmi-Narayana. Narayana is there when Krishna is there, but actually we do not worship Radha-Krishna in Their Original Form. This is why we should worship Radha-Krishna in Their Laksmi-Narayana feature with all respect and reverence. If we deviate from this standard then we shall be *prakṛta sahajiyā*”.

(Śrīla Prabhupāda Letter, 24/1/69)

This particular example is ironic given that the original question put to UDD regarding possible *sahajiyā* behaviour was specifically in relation to how one should interact with the deities. Another example refers to the Gauḍīya Maṭha engaging in a false successor guru program, which Śrīla Prabhupāda describes as *sahajiyā* behaviour:

“This is *sahajiyā-vada*. He is thinking, “Oh I have become liberated. I don’t require any direction of my guru. I’m liberated.” Then he’s rascal. Why this Gauḍīya Maṭha failed? Because they tried to become more than guru. He, before passing away, he gave all direction and never said that “This man should be the next *ācārya*.” But these people, just after his passing away they began to fight, who shall be *ācārya*. That is the failure.”

(Śrīla Prabhupāda, Room Conversation, 16/8/76)

Actual definition

And there are many other examples of *sahajiyā* behaviour which do not *have* to involve engaging in *gopī* imitation and breaking the regulative principles. For example, if we “**manufacture our own idea**” (Lecture, 26/3/75), invent “**many ways not approved by the *ācāryas***” (Cc., *Madhya-līlā*, 1.271), create “**concocted devotional service**” (Cc., *Madhya-līlā*, 1.34), etc., which can be found if one simply bothers to consult Śrīla Prabhupāda’s teachings! This is because a *sahajiyā* is actually defined as meaning someone who takes spiritual life to be easy or cheap:

“*Sahajiyā* means persons who take things very easily”.

(Śrīla Prabhupāda Lecture, 11/12/73)

“so-called Vaisnavas have turned to be *sahajiyā*. This means one who takes every-thing as very easy.”

(Śrīla Prabhupāda Letter, 24/10/69)

“*sahajiyā*, those who have imagined everything to be cheap”.

(The Nectar of Devotion, Ch. 7)

And this definition encompasses many behaviours, which can involve, but are not restricted to, *gopī* imitation and breaking the regulative principles.

Sahajiyā movement

The presence of such a misunderstanding in ISKCON has contributed to ISKCON deviating into becoming a *sahajiyā* movement. ISKCON leaders and their followers can now be prone to thinking that since they may not be breaking the regulative principles or imitating the *gopīs*, they are “okay” and there is “no problem”. But, in actuality, they are engaging in many other *sahajiyā* behaviours. For example, just like the Gauḍīya Maṭha, ISKCON has considered itself to “become more than guru” and without authority concocted a guru hoax by appointing eleven *ācāryas* rather than one, which then expanded into dozens of guru successors. More examples are given in our BTP article “Documenting the New *Sahajiyā* Movement” (BTP 38).

Thus, even one of ISKCON’s own leaders, GBC-elected guru HH Bhakti Vikāsa Swami, agrees, as he states that ISKCON is a “*sahajiyā* movement”:

“our movement’s basically off the track and not properly following Śrīla Prabhupāda. [...] So then I thought, well that’s, you know, that just shows our movement’s a *sahajiyā* movement”.

(Bhakti Vikāsa Swami Lecture, 24/8/11)

Conclusion

The “*Sāstric* Advisory Council” was established by the GBC as an advisory body of “**senior, trusted and proven *brāhmaṇas* that offers input to the GBC Body according to scripture, philosophy and realization**” (GBC Resolution 604, 2002). Thus, the Chair (UDD) of such a supposedly august body should be one of the most philosophically learned devotees in the whole of ISKCON. Hence, given the fact that such a person, who is supposed to be guiding ISKCON, does not even understand what a *sahajiyā* is, it is no wonder that ISKCON has become a *sahajiyā* movement.

GBC Guru Promotes “Gutter Sewage” Gurus

The strong desire to take Śrīla Prabhupāda’s position and become an unauthorised *dikṣā* guru in ISKCON has led to deviation from even Śrīla Prabhupāda’s basic teachings. Below we present a shocking example of this, with the statements in the shaded boxes being from a class given on 29/8/18 by GBC-elected guru HH Ātmanivedana Swami (“AVS”). All emphases added.

Gutter sewage guru

One very basic fact about the bona fide spiritual master is that he is a transparent via medium to Krishna. This statement is made a number of times by Śrīla Prabhupāda. For example:

“Everyone has to see Kṛṣṇa according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Kṛṣṇa through the transparent via medium of Śrī Gurudeva, the spiritual master.”

(Cc., *Madhya-līlā*, 18.99)

However, AVS claims:

“who is a bona fide guru or who is not a bona fide guru. [...] Guru means not just giving dikṣā, but giving them transcendental knowledge. [...] The medium may not be completely perfect, but the knowledge is perfect. [...] So even if it comes through a contaminated source, it still remains pure. Just as Prabhupāda says, ‘Gold in its natural state is very pure, and if it happens to fall into a gutter and becomes contaminated by the sewage water, still the gold will remain pure.’”

AVS claims that because transcendental knowledge remains pure, the source of the transcendental knowledge, the transparent via medium bona fide *dikṣā* guru, can be contaminated just like gutter sewage.

Must be uncontaminated

While it is true that *knowledge* about Krishna is pure, Śrīla Prabhupāda does not state that *therefore* this transcendental knowledge can be received through a *contaminated* “bona fide” guru. Rather, the source of transcendental knowledge, the transparent via medium spiritual master, needs to be completely pure and free of contamination:

“Caitanya Mahāprabhu spoke in that way, and my spiritual master used to say, ‘The spiritual master is the transparent via medium.’ [...] We cannot see God with these eyes, we cannot hear Hare Kṛṣṇa with

these ears, we cannot do anything without the via medium of the spiritual master. Just as a defective eye cannot see without the via medium of spectacles, so one cannot approach the Supreme Lord without the transparent via medium of the spiritual master. “Transparent” means that the via medium must be free of contamination.”

(*The Science of Self-Realization*, Ch. 8)

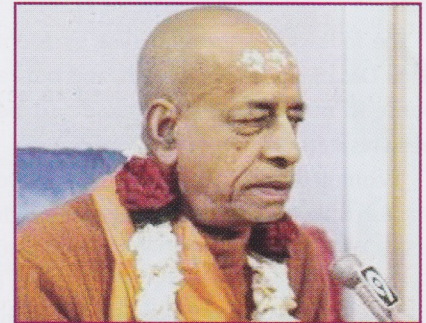
Thus, AVS’s “the transparent via medium bona fide guru can be gutter sewage” theory is rejected by Śrīla Prabhupāda as *actually* being nonsensical gutter sewage. Yet, this idea that the *dikṣā* guru can be a contaminated source and still be bona fide is shared in general by other ISKCON GBC gurus, whom we have quoted many times in previous issues.

Promoting *sahajiyā dikṣā* gurus

In a desperate attempt to justify his “gutter sewage gurus” theory, AVS continues:

“Otherwise we can get into a lot of difficulties and saying, ‘Well, he’s not pure but he’s acting as a guru’, we start committing offense. [...] he’s acting on behalf of the *paramparā*, and he’s acting on behalf of Krishna’s message, because Krishna says, “*yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa*”, ‘wherever you go, whoever you meet, speak about Krishna.’”

There have been many GBC gurus who were deviating for long periods of time *whilst* acting as supposedly bona fide *paramparā dikṣā* gurus (i.e. gurus in the disciplic succession). For example, Umāpati deviated sexually “with several male disciples over a number of years” before he was defrocked as a guru in 2010 (GBC Statement from GBC Meetings, 2010), and Balabhadra/Bhakti Balabh Purī also engaged in “many explicit sexual acts” and “repeatedly fell down” before he was defrocked as a guru in 2007 (GBC Statement, September 2007). While Prabhavishnu had a “number of sexual falldowns” at least over a decade before he was defrocked as a guru in 2012 (GBC Executive Committee Statements, 13/1/12 & 2/2/12). Yet, during these long periods, whilst they were deviating but *still* acting as ISKCON-recognised *dikṣā* gurus, they were giving classes, lectures, *darśanas*, etc., and continuing to “preach”. And thus, during this time, they did speak about Krishna – after all, even the GBC gurus have yet to deny that Krishna is God! Hence, they were fulfilling the basic criterion of “*yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa*”, i.e. telling those they met



Śrīla Prabhupāda: Teaches that the bona fide guru must be uncontaminated

about Krishna. Hence, if we accept that simply this speaking about Krishna makes one a bona fide *paramparā dikṣā* guru, as AVS claims, then it would mean that sexual deviants are bona fide *dikṣā* gurus in the *paramparā* whilst they are deviating. However, considering such sexual deviants to be bona fide gurus who are connecting their disciples to the *paramparā* would be an example of *sahajiyā-vāda*, as such connection would now have been made into a very cheap thing: Cc., *Madhya-līlā*, 24.330 states, “**They are also called *bāulas* or *prākṛta-sahajiyās*. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing.**”

Rather, Śrīla Prabhupāda clearly states that just doing this speaking about Krishna actually only refers to anyone – even a child – becoming a guru, without needing any qualification:

“Yāre dekha tāre kaha ‘kṛṣṇa’-upadeśa: “You become guru. No qualification required. Simply you repeat what Kṛṣṇa has said.” [...] So who cannot do it? Anyone can do it, even a child. [laughs] Our Śyāmasundara’s daughter. She was preaching, “Do you know Kṛṣṇa?””

(Śrīla Prabhupāda Conversation, 26/1/77)

And thus it refers to one attempting to act as a basic **instructing guru or preacher**, rather than a *dikṣā* guru in the *paramparā*.

Conclusion

We are told that these GBC-elected “living” gurus are themselves the “transparent via medium” needed to connect us to Krishna. However, they do not even understand something so basic as what it means to be the “transparent via medium”! And in order to justify their unauthorised guru positions as “successors” to Śrīla Prabhupāda, they are even willing to promote a *sahajiyā* understanding that any sexual deviant is a bona fide *dikṣā* guru in the *paramparā* as long as he speaks about Krishna.

BTP Interactive

Rectification requires correction

The following letter was sent by Sādhya Saṅga Dāsa from Missouri, USA, and our response is interspersed in coloured text between his statements below:

"I completely support your efforts to re-establish Śrīla Prabhupāda as the focus within ISKCON, but the constant 'fault finding' with devotees as your main tool of rectification is beginning to 'deaden my ears' and 'stress my emotions'."

The issue of "rectification" arises if someone is doing something wrong. This wrong activity then needs to be put right, or "rectified". Thus, rectification requires 2 elements:

- a) That the wrong action be identified.
- b) That the right action be prescribed.

Without the knowledge presented in steps a) and b), rectification is impossible, for you would effectively be attempting to combat ignorance with more ignorance! These steps therefore require that the *fault* present in an action – "the *wrong* action" – as well as the correct way to eliminate this *fault* – "the *right* action" – be identified, in order for rectification to occur. Steps a) and b) are thus the main tool of rectification. This identifying of *faults* and their solution is described by some as "fault-finding" since it requires that *genuine* faults be identified in order for them to be rectified. However, as long as one is speaking truthfully, this is not "fault-finding":

"Apaiśunam means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding".

(Bg., 16.1-3, emphasis added – as are all other emphases in *Interactive*)

Hence, as explained above – if you could not point out that a thief was a thief and that he should not be a thief, how could he possibly be rectified?

"No doubt there have been major fall-downs and breaches of vows, but these individuals are not 100% guilty."

The *degree* of a person's "guilt" is not the focus of BTP, but rather whether or not an action is correct. And it is a 100% fact that we have a guru hoax occurring in ISKCON and that Śrīla Prabhupāda should be the *dikṣā* guru of ISKCON!

"Every one of Prabhupāda's disciples has a spark of devotion somewhere hidden in their heart. We have to heal them, not abandon them. Anyway, this is my thought process. All

glories to your IRM."

The best way to "heal" someone who is in error, and to fan this spark of devotion, is to rectify their error and set them on the correct path of devotion by steps a) and b) described above. If, however, we do *not* point out where someone is going wrong and how that could be rectified, then we *would* actually be abandoning them to their misguided fate. Therefore, avoiding steps a) and b) as you are suggesting would actually lead to an outcome that is the exact *opposite* of what you wish to achieve.

ISKCON's Founder-Ācārya and Guru

The following letter was sent to us by Dina Sharana Dāsa (ACBSP) from Florida, USA, and our response is interspersed in coloured text between his statements below:

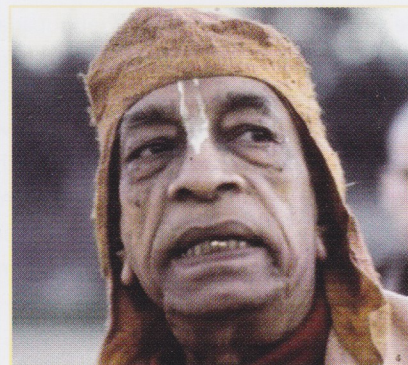
"Hare Krishna! All glories to Śrī Guru and Gaurāṅga.

Does IRM accept in theory, or in principle, that it may be ok for someone other than Śrīla Prabhupāda to give Vaiṣṇava *dikṣā*, given all needed "i"s are dotted, and "t"s crossed? Or does IRM believe, in no way whatsoever can someone other than Śrīla Prabhupāda accept *dikṣā* disciples?"

Our position is the same as that stated by Śrīla Prabhupāda, and also, unwittingly, by the GBC in their "Foundational Document": *Śrīla Prabhupāda – The Founder-Ācārya of ISKCON*. This position is that Śrīla Prabhupāda alone shall remain the *Ācārya* of ISKCON, and this includes him acting as the *dikṣā* guru. The evidence for this is presented by the GBC in the aforementioned document, and has been extracted and presented in the IRM book, *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON – Presenting the Conclusions of the GBC Foundational Document*.

"If IRM holds true the latter, does IRM hold this true just for ISKCON, or for all of the Four Vaiṣṇava *Sampradāyas* that no Vaiṣṇava anywhere should be giving *dikṣā* and accepting disciples of their own, that only the Foundational *Ācāryas* of each of the Four Vaiṣṇava *Sampradāyas* should be *dikṣā* guru and all initiates be his *dikṣā* disciples?"

ISKCON is an institution founded by Śrīla Prabhupāda – an *Ācārya* who is a bona fide member of one of the four Vaiṣṇava *sampradāyas*. But he is not the Founding *Ācārya* of this Vaiṣṇava *sampradāya*. Thus, if Śrīla Prabhupāda is acting as the *dikṣā* guru, then clearly



Śrīla Prabhupāda: Founder, Ācārya and *dikṣā* guru of ISKCON

this already precludes the argument that only the foundational *Ācārya* of his Vaiṣṇava *sampradāya* can act as the *dikṣā* guru. Your question therefore effectively becomes:

If Śrīla Prabhupāda is the dikṣā guru of ISKCON, could this also mean that he is not the dikṣā guru of ISKCON, since only the founding Ācārya of his sampradāya can act as the dikṣā guru?

Which is a contradictory question.

Additionally, we accept whatever Śrīla Prabhupāda teaches, period. Thus, whatever Śrīla Prabhupāda has stated about the founding *Ācāryas* of the four Vaiṣṇava *sampradāyas* we accept. And since you have identified yourself when stating your name as "(ACBSP)", i.e. a disciple of Śrīla Prabhupāda, then you should already be aware of Śrīla Prabhupāda's teachings. Hence, there is never any need to ask us what "our" position is, as it will always be whatever Śrīla Prabhupāda states, which you should already be aware of.

"If IRM holds that only ISKCON as a branch of the Madhva Gauḍīya *Sampradāya* should not allow anyone to give *dikṣā* and accept disciples of their own, what then is the *śāstric* reference and logic behind this, that an eternal Vaiṣṇava tradition carried forth, and approved by IRM within the other 3 Vaiṣṇava *Sampradāyas* should be categorically stopped, both as a principle and in fact within the ISKCON branch of the M. Gauḍīya *Sampradāya*?"

We explained above that Śrīla Prabhupāda acting as the *Ācārya* means he also acts as the *dikṣā* guru. And Śrīla Prabhupāda states that ISKCON will only exist for a maximum of a few thousand years:

Allen Ginsberg: "400,000 years. Will people still be chanting Hare Krishna in 400,000..."

Śrīla Prabhupāda: "No. Hare Krishna will be finished within ten thousand years. There

BTP Interactive (continued)

will be no more Hare Krishna."

Allen Ginsberg: "Ah. So what will be left?"

Śrīla Prabhupāda: "Nothing."

(Conversation, 13/5/69)

You are therefore claiming that there exists "an eternal Vaiṣṇava tradition" which is being "stopped" if an *Ācārya* acts as the only *Ācārya* for a temporary institution he has founded – in this case Śrīla Prabhupāda acting as the sole *Ācārya* of ISKCON. You would therefore need to quote Śrīla Prabhupāda teaching:

a) that there exists an "eternal Vaiṣṇava tradition" which is compulsory for an *Ācārya* to follow;

b) and which in turn dictates that an *Ācārya* is forbidden from acting as the only *Ācārya* for the temporary institution he has founded.

Otherwise, without such a teaching from Śrīla Prabhupāda, there is no logic or *sāstric* reference needed to explain the non-following of something he has not even taught must be followed! One can check for oneself and verify that such a teaching, as stated by points a) and b) above, has not been given by Śrīla Prabhupāda.

"What makes ISKCON so unique that this should be so?"

This question is irrelevant since there exists no "eternal Vaiṣṇava tradition" that forbids an *Ācārya* from acting as the only *Ācārya* of the temporary institution he has founded.

Following Śrīla Prabhupāda's way

The following letter was sent to us by Gary Williams from Leeds, UK, and our response is interspersed in coloured text between his statements below:

"I genuinely respect all the great work you do. I had seen on Facebook that someone said a new edition was out of *Back To Prabhupāda*. I'd really like a copy if it's possible. I only have two copies of your amazing publication. Very impressive. Thank you so much for the book you've sent, *The Final Order*. It is so much appreciated and also very kind of you. Please find enclosed a cheque. It's a small token of appreciation for sending me your literature.

I had a couple of questions, so just wondered if you could answer them for me. I value the IRM a lot and all its work in correcting the damage done by ISKCON. I'm going away in a few days to Nepal. I'm going for 3 weeks. Is there a specific prayer I can use to help keep my mind focused and for safe travelling?"

Śrīla Prabhupāda states:

"In the *Nārada Pañcarātra* it is stated that all the Vedic rituals and Mantras and understanding are compressed into the eight words Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare. Similarly, in the *Kali-santaraṇa Upaniṣad*, it is stated that Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare—these sixteen words—are especially meant for counter-acting the contamination of Kali. To save oneself from the contamination of Kali there is no other alternative than these sixteen words."

(*Teachings of Lord Caitanya*, Ch. 18)

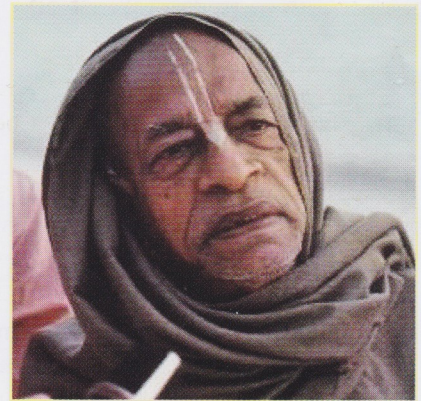
Hence, this is the only prayer you need for any and every occasion to remember Krishna.

"I have come across a Krishna group that is basically ISKCON under disguise. Their logo appears on occasion. They also do not use the original 1972 *Bhagavad-gītā*. So, this is problematic to me. I'm so trying to progress in my studies. I don't have a guru. One has not appeared. A woman from the group has told me a guru she thinks would be great for me. I do know that he is also ISKCON. Not great. Can I possibly progress on my own? I follow the regulative principles, I chant, I read the *Bhagavad-gītā*, I read Prabhupāda's books, I have an Instagram page promoting Krishna Consciousness, but I'm probably so far away from my potential. I'm not sure how to progress my future. Any advice is greatly appreciated."

You *do* have a guru and he has appeared to you—his name is Śrīla Prabhupāda. You are not on your own. Śrīla Prabhupāda is guiding you through his teachings. Remember, many of Śrīla Prabhupāda's disciples never met him—they simply followed the regulative principles, chanted 16 rounds, read Śrīla Prabhupāda's books, and served him, i.e. exactly what you are doing right now. And none of Śrīla Prabhupāda's disciples have had his physical presence for over 40 years—i.e. their position today is the same as yours.

"I got handed a book as a gift. I didn't pay much attention to it until I got home. It was a Krishna Consciousness book by Bhakti Vikāsa Swami. Now, I understand he is a not so honest character. So basically I'm confused. Do I keep going to the meetings? I'm really wanting to progress but I want to do this the Prabhupāda way, not a fake way. I just wondered how you view the situation."

You have identified that they are not fol-



Śrīla Prabhupāda:
Guiding us through his teachings

lowing Śrīla Prabhupāda's way.

Thus, since you wish to follow Śrīla Prabhupāda's way, there is no need to follow those who are not following Śrīla Prabhupāda's way.

"Thank you for the advice on my dilemma about the *Bhakti* group. I listened and read your email and I'm happy to say that I won't be attending today.

So I've been on your website again – www.iskconirm.com – as it's very useful in educating me. I noticed you had other books available. They seem interesting also. If it's not appearing greedy, I'd like to request copies of *The Book Changer*, *100 Contradictions*, *100 Deviations*, and *Śrīla Prabhupāda, The Founder-Ācārya of ISKCON: Presenting the conclusions of the GBC Foundational Document*. I'm very thirsty for correct information and I'm genuinely sure that it's the IRM who are capable of giving me this.

I believe how you have and are educating me is a blessing. Thanks for your reply and time. It's so very kind of you. It's so admirable what you do.

Please can I send a big thank you for the advice you have offered me through e-mail.

Hare Krishna."

- Gary

Back to Prabhupāda

"I would like to know about Prabhupāda and Krishna. Please help me."

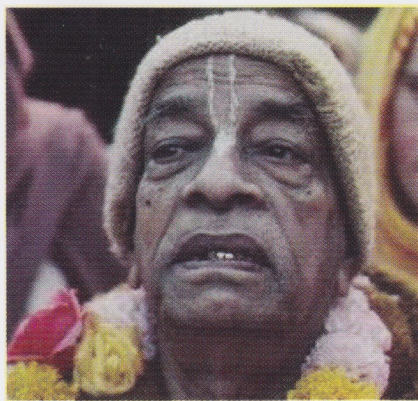
- R. Sreenivasa Reddy, Andhra Pradesh, India

Editor replies:

First, we need to go back to Prabhupāda, and then only can we go back to Godhead, or Krishna:

"If spiritual master, *ācārya*, is pleased, then you should know that Kṛṣṇa is also pleased. You should know through. [...]

BTP Interactive (continued)



Śrīla Prabhupāda: Only by pleasing him can we please Krishna

So similarly, we, our business, this spiritual line, is *guru-kṛṣṇa-kṛpā*. We have to first receive the merciful benediction from the *ācārya*, and then Kṛṣṇa will be pleased and He'll also give His blessings."

(Śrīla Prabhupāda Lecture, 3/9/71)

So this is the message of BTP, and thus you have come to the right place to know about Śrīla Prabhupāda and Krishna.

Defaming Prophet Muhammad

"I was interested to read you exposing ISKCON guru Kripamoya Dāsa engaging in shameless hypocrisy by opposing "freedom of expression" if it means that ISKCON gurus like him are criticised, but supporting it if racist and anti-Islamic groups engage in hate speech! [BTP 58, "Dishonest Tactics Required to Oppose the IRM"]. In the same vein, he is now promoting the defamation of the Prophet Mohammed, by opposing a recent ruling by the European Court which prevents such defamation. He objected to the ruling by attacking it as: "European Court affirms sharia. Thin end of a very big wedge..." (Kripamoya Dāsa, 26/10/2018), and promoted another comment criticising "the imaginary crime of blasphemy".

What is the IRM's stance on the issue of defaming the Prophet Mohammed?"

- Jay Deshpande, London, UK

Editor replies:

1) The IRM's "stance" on any issue is to always just repeat what Śrīla Prabhupāda states.

2) Śrīla Prabhupāda states very clearly that the Prophet Muhammad should be *respected*, rather than defamed:

"Just like Lord Jesus Christ, he's also devotee of Lord. Muhammad, he's also devotee of Lord. [...] So he should never be blasphemed."

(Śrīla Prabhupāda Lecture, 1/12/68)

"Mohammed, the inaugurator of Islam religion, I accept him as empowered servant of God [...] we have all respect for him."

(Śrīla Prabhupāda Letter, 2/4/76)

"My Guru Mahārāja had very great respect for Muhammad".

(Śrīla Prabhupāda, Room Conversation, 29/6/74)

3) Śrīla Prabhupāda states:

"Any opinion different from the opinion of the spiritual master is useless."

(Cc., Ādi-līlā, 12.9)

Thus, rather than supporting the freedom to blaspheme the Prophet, a disciple of Śrīla Prabhupāda would instead support that he should always be highly respected.

"In reference to the BTP 58 article "Dishonest Tactics Required to Oppose IRM", in which GBC-elected "guru" HG Kripamoya Dāsa was exposed engaging in dishonest tactics. As a friend, I tried to warn him that banging the *śāstra* drum to put his spiritual master on the mundane platform as a conditioned soul liable to make mistakes, that same drum will come back and bang him a thousand times harder.

He was a lot more Krishna conscious in the early 80s Bhagavān Dās days than he is now, he pitches up to Krishna Dās [an American singer] concerts looking like a Christian priest."

- Robert John Lury, London, United Kingdom

Keeping devotees with Krishna

"I am interested in all these books, how can I receive them? I am a Prabhupāda disciple. My husband was too but unfortunately he has turned to Christianity because of what is happening in ISKCON now. I am still dedicated to my Guru. I know something about Bhakti Chāru Swami and Jayādvaita Swami also. I want to know what is really going on. I do get problems with other devotees in the temple who are disciples of other gurus."

- Tara Telemaque, Arouca, Trinidad

Editor replies:

You make a very important point which proves the main point of our Editorial in BTP 44 titled "Keeping Devotees with Krishna" (as well as the point made in the article on page 4, that devotees not getting real Krishna consciousness can lead to them leaving). In the BTP 44 Editorial we explained:

"Thus, those who have supposedly been chanting, attending the programs, and performing service the longest – the leaders – are also the ones who seem to go on to display

the least amount of progress. These leaders end up routinely engaging in behaviour that is worse than that displayed by the normal non-devotee – paedophilia, running off with money and women, lying, cheating, and so on. [...] Such a situation, where it appears that the more one follows a path, the worse the result, has led some to conclude that this must mean it is the process itself which does not work. They therefore lose faith in Krishna consciousness and give it up altogether."

And you have given us an example of this – your husband, who is a disciple of Śrīla Prabhupāda, and has lost faith and given up Krishna consciousness because of all the misdeeds and chaos occurring in ISKCON. However, as we also explained in the above Editorial, this can be avoided:

"However, by explaining the actual path of Krishna consciousness, and how those who are supposed to be the most advanced, are actually some of the biggest deviants, the IRM is able to demonstrate that it cannot be the practice of Krishna consciousness that is at fault, because these leaders were not practising Krishna consciousness to begin with. Rather, we prove that they are actually trying to misuse Krishna consciousness for personal self-aggrandisement. [...] it separates the perfect process of Krishna consciousness from the deviant practitioner. This in turn keeps the faith of devotees in Krishna consciousness alive, and hence they do not then lose all hope and give up chanting and believing in Krishna altogether. [...] BTP is actually essential reading for all devotees, because it shows that any problems experienced by those supposedly practising Krishna consciousness are always the fault of the practitioner, and that the process, Krishna, and Śrīla Prabhupāda are actually perfect."

The meaning of initiation

"Hare Krishna. I attempt to live in service to Krishna in my daily life, doing the best I can for my time, place, and circumstance. I chant the *Mahā-Mantra* daily, I offer food to Krishna deity in my home, I pray to Krishna and believe in Krishna. I read daily the *Bhagavad-Gītā*, and I have read many of Prabhupāda's books. In my heart I feel that Prabhupāda is my guru. I have not been officially initiated. My hope is for a way that I could be initiated by someone so that my guru is Prabhupāda. Is there any way I might be able to do this? Thank you for any help or direction you may give me.

BTP Interactive (continued)

Yours truly in devotion to Krishna."

- Matthieu Devaux, Maine, USA

Editor replies:

"Initiation is a formality. [...] If you are serious, that is real initiation. So if you have understood the Kṛṣṇa philosophy and if you have decided that you will take Kṛṣṇa consciousness seriously and preach the philosophy to others, that is your initiation. My touch is simply a formality. It is your determination that is initiation."

(Room Conversation, 3/7/72)

"The chanting of Hare Krishna is our main business, that is real initiation. And as you are all following my instruction, in that matter, the initiator is already there."

(Śrīla Prabhupāda Letter, 19/8/68)

"So anyway, from 1922 to 1933 practically I was not initiated, but I got the impression of preaching Caitanya Mahāprabhu's cult. That I was thinking. And that was the initiation by my Guru Mahārāja."

(Śrīla Prabhupāda Lecture, 10/12/76)

"A disciple means one who is always following the orders of the spiritual master. So I instruct my disciples to refrain from four prohibitions, namely no eating of meat, fish or eggs, no illicit sex life, no taking of intoxication, including tea, coffee, cigarettes, etc., and no gambling. Besides that my students must chant sixteen rounds of japa-mala of Hare Kṛṣṇa mantra daily. So if you are able to follow these principles without fail, then you are as good as my disciple."

(Śrīla Prabhupāda Letter, 11/8/72)

"Well, initiation or no initiation, first thing is knowledge... knowledge. Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing."

(Śrīla Prabhupāda Interview, 16/10/76)

"I have had some deep questions about initiation. I sent an email to IRM and got some reassuring comments from the writings and letters of Prabhupāda. I have better clarification now on initiation.

Y/s,"

- Matthieu

IRM/BTP Appreciation

"BTP 59 received with thanks and read. I agree with the two articles about HH Śivārāma Swami's wishy-washy preaching. I have watched the SRS videos mentioned about

meat-eating and 'blood milk' and also one about growing, harvesting, and grinding wheat to make *chapatis*. He doesn't mention the name of Krishna once! Did Śrīla Prabhupāda ever make a presentation or talk without mentioning His Holy Name and the goal of surrendering to Him? I don't think so. Prabhupāda was renowned for his bold, uncompromising preaching, and he expected his followers to do the same. Keep up the good work."

- Dwaipayana Dāsa, New South Wales, Australia

"Dear Krishnakant,

Received yesterday with thanks. Glad to see your exposé of HH Śivārāma Swami.

Haribol."

- Brian Woolley, Coventry, UK

"Excellent selection of topics in BTP Issue 59, Vol. 3, 2018, especially the article 'Preaching About Krishna'."

- Dragoslav Krsmanović, Novi Sad, Serbia

"Please, keep sending me your publications. I just happen to love them. I read them very attentively. All glories to your service, most important service for the pleasure of Śrīla Prabhupāda.

Humbly,"

- Victor Fernando, Sao Miguel, Portugal

"You are doing real service to Prabhupāda. Congratulations."

- P.V.S.N. Raju, Andhra Pradesh, India

"Dear Prabhus,

I received Issue No. 59 a week ago, thank you very much. I actually laughed after reading only a couple of paragraphs in your first article "The Two Paths" where you say that "when ever an opposing publication... search it out and collect it. And then we devour it." Thank you for sending me this issue. It is, as always, excellent and shows how totally corrupt Śrīla Prabhupāda's ISKCON has become.

Ys,"

- Śambhu Dāsa, Emmaboda, Sweden

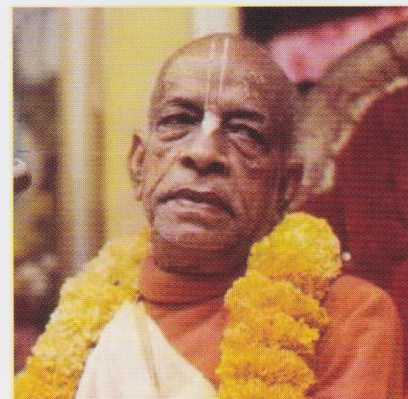
"I remain impressed by your dedication to this most important work and related publications year after year. Hoping this finds you in good health and wishing you ongoing and increased success year after year.

Your servant,"

- Naveen Krishna Dāsa, Alachua, USA

"In reference to the BTP 58 article "A Philosophy of Ignorance", which quoted a GBC resolution which stated:

"Whereas the moratorium on both Vaishnavi and second-generation devotees serving as *dikṣā*-guru remains until the GBC concludes



Śrīla Prabhupāda: No amount of GBC "research" can replace him

its research on guru-tattva in ISKCON,"

(Resolution 308, 2018, emphasis added)

Please note Śrīla Prabhupāda confirms this proves the GBC do not know Śrīla Prabhupāda's desires:

"Do not try to research anything. That is final. *Ar na koriho mane āśā*. If the guru is perfect, your knowledge is perfect. And how guru becomes perfect? He has heard from his guru. That's all."

(Room Conversation, 28/2/75)

"Research means that it is not known; you are trying to find out."

(Room Conversation, 8/9/76)"

- Rūpavati Devi Dāsi, Singapore

"Dear Prabhus, Hare Krishna. Please accept my humble obeisances. All glories to Śrīla Prabhupāda.

My deep gratitude to all you devotees for delivering nectar through *Back To Prabhupāda* Issues. All glories to your true valuable service to such a great sage of this Kali-yuga to save so many fallen conditioned souls. May Lord Shri Krishna bestow mercy upon you all to continue this service.

Y/s,"

- Thakor Topiwala, North Carolina, USA

"I am devastated because I lost contact with IRM for at least 2 years and lost my collection of *Back To Prabhupāda* magazines! Please have mercy on me and send *Back To Prabhupāda* to my new address! I love this magazine! The latest issue is a great issue but they are all great!"

- Śrīmaya Dāsa, Nakhon Phanom, Thailand

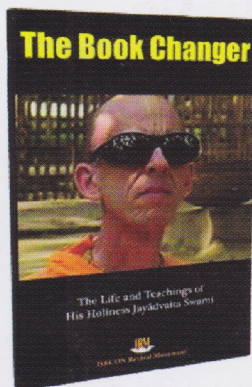
"It is a fact that Śrīla Prabhupāda has no successor."

- Satpal Mittal, Haryana, India

"Many thanks for your efforts.

Yours sincerely,"

- Puṇya Śloka Gaura Dāsa, Queensland, Australia



The Book Changer

"Haribol. All glories to Prabhupāda.

I am writing to enquire about the book *The Book Changer*, is it possible to get several of these for a study group and to hand out? Information is critical to understanding the situation confronting us in ISKCON today. So many deviations plaguing Śrīla Prabhupāda's institution and it keeps getting worse. Thank you for your consideration.

Yours in service,"

- **Devala Dāsa, West Virginia, USA**

"PAMHO. AGTSP.

Hi, would just like to thank you for all your work. I wanted to order *The Book Changer*, *The Life and Teachings of Bhakti Charu Swami* and *The Life and Teachings of Śivārāma Swami*."

- **Simon Hanuman, Almunge, Sweden**

"Hare Krishna, dear devotees.

Please accept my humble obeisances. All glories to His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda. I would like a copy of the Jayādvaita Swami book, *The Life and Teachings of HH Jayādvaita Swami*.

And also a question I have is how do some non-sannyāsi devotees like Sankarshan Dāsa and Mahātmā Dāsa have disciples when they haven't taken sannyāsa?

Ys,"

- **Jignesh Teji, London, UK**

Editor replies:

A candidate does not need to be a sannyāsi in order to become a GBC-authorized guru. There are currently 88 GBC-authorized gurus (of whom 8 are not currently accepting disciples). Of these, 26 are not sannyāsīs.

"I wish to acquire 100 *Deviations: The Life and Teachings of His Holiness Śivārāma Swami*.

Thank you for your wonderful service.

Your servant,"

- **Ram Gopal Dāsa, New South Wales, Australia**

"Please send *Back To Prabhupāda* in German. Thank you and good luck for your work."

- **Gudrun Weck, Cologne, Germany**

BTP Interactive (continued)

"As our President Trump proclaims: "Let's Make America Great Again!!" Let's Make the Hare Krishna Movement Great Again!! God bless you for trying to wake up the people, this takes enormous courage and faith. The truth is painful but to paraphrase Jesus, the truth shall set us free!!

Hare Krishna."

- **Amalia Geller, Las Vegas, USA**

"Keep up the good work. We are glad to have an organisation like yours. Greetings to Prabhupād-jī."

- **Rādhā Dāsī, Belfast, Northern Ireland**

"Unfortunately, no one is following Śrīla Prabhupāda after he left this world, and instead everyone disgraces the values that ISKCON was established for."

- **Dr. Abhishek Mathur, Uttar Pradesh, India**

"Please send me a copy of the book *The Final Order*. Thank you for your faithful and great work in keeping to the truth and teachings!"

- **Albert J. Van Nest, Missouri, USA**

"Thank you for doing this. Never give up. The truth will prevail!

Hare Krishna. AGTSP."

- **Roxanne King, West Virginia, USA**

"Please send me your wonderful, excellent BTP. Thank you.

Best wishes,"

- **Luke Lagaves, California, USA**

"Haribol! I have received a second instalment of BTP in the mail. I think I should read a copy of *The Final Order* book, please send a copy. My first contact to be a follower of Śrīla Prabhupāda was reading his books back in the 80s & 90s. Moving to Melbourne 2 years ago, and attempting association in ISKCON, I left – quickly realising something was very wrong, sadly. Even prasādam distribution, dirty dirty tables, *tamas* [ignorance], disgusting reality. Sadly, after months of attempting to clean that dirty temple, my patience wore thin... Obviously I am better to disassociate and clean the dirt on my heart first.

Thank you,"

- **Neil Jensen, Victoria, Australia**

"BTP has been a good education for me to learn about IRM."

- **M. Chauhan, Ahmedabad, India**

"Love the work you do. Regards,"

- **Laurence Gamble, Victoria, Australia**

"Thank you for all the good work that you do! Hare Krishna!"

- **Leslie Yetter, Florida, USA**

"Is it possible to receive every back issue of

BTP? And what would be the cost? What has happened within ISKCON is very, very disturbing and offensive... I am stunned. All glories to Prabhupāda!

Your humble servant,"

- **Bhakta Jerry Hill, Michigan, USA**

Editor replies:

Yes, back issues are available. They are free of charge – we only require the shipping cost to be covered.

"Haribol! Thank you for the great service! Let me know if there is something for me to do too. Hare Krishna."

- **Elizabeth Bell, Offenbach, Germany**

Editor replies:

We ask everyone to follow Śrīla Prabhupāda's orders and encourage others to do the same, by accepting him as their eternal spiritual master and only his recorded words as their authority (POP – Prabhupāda Only Paradigm).

"Many thanks for continued support.

Please send me a copy of *Bhagavad-gītā As IT IS* by Śrīla Prabhupāda if you are able. I would be truly grateful. Thank you. Love you sending BTP. Keep up the good work."

- **Peter Sharpe, Bristol, UK**

"First off, I'd like to thank you for sending me *Back To Prabhupāda* over the years. Well, I fell out of the practice of Krishna Consciousness and then further into drug abuse. However, here over the past six months I've stopped using drugs and have been seeking Krishna more and more. I have been chanting the *Mahā-Mantra* "Hare Krishna, etc." As of now, I'm no longer in contact with any other Krishna Conscious devotees, nor do I know how to reach any. So it is awesome that you have still been sending this magazine to me. Also I no longer possess any Krishna Conscious literature... not even a *Bhagavad-gītā*.

Also I have been wondering how is it that you received my address to send the BTP magazines to me? Whoever it was that passed it on, I'm thankful for. Krishna has stayed in my heart speaking to my soul all these years. I think it is time I listen and build my faith.

Thank you for your time and support.

Sincerely,"

- **Travis Becker, Mississippi, USA**

Editor replies:

We are making arrangements to send you a *Bhagavad-gītā As It Is* and other literature to help you in your Krishna consciousness.

Book Changer's Bluster Backfires

Our popular book *The Book Changer* addressed GBC guru **HH Jayādvaita Swami** ("JAS") making a "really large-scale revision" to Śrīla Prabhupāda's *Bhagavad-gītā As It Is*. Recently, JAS launched an attack on the IRM's position of defending Śrīla Prabhupāda remaining ISKCON's *dikṣā* guru. The quotes in boxes are from a talk given by JAS on 5/11/18.

JAS's imaginary answers

"I wrote a series of essays which were published as "Where the *ṛtvik* People Are Wrong", "Where the *ṛtvik* People Are Wrong Again", [...] these deal with the *ṛtvik* notions as originally put forward in that infallible *śāstric* work, *The Final Order* by – what was his – Krishnakant, uh, *ācārya*. So, they've, their ideas are rubbish."

JAS's paper "Where the *ṛtvik* People Are Wrong" was written in early 1996, and we rebutted it in April 1996. This rebuttal can be read here: www.iskconirm.com/JAS.

His follow-up paper "Where the *ṛtvik* People Are Wrong Again" was also rebutted by us, and this rebuttal remains unanswered to this day. This rebuttal can be read here: www.iskconirm.com/JAS2.

We may also note that since *The Final Order* ("TFO") was not even submitted to the GBC until many months after JAS's paper "Where the *ṛtvik* People Are Wrong" was written, JAS's paper could not directly address what was put forward in TFO. And his follow-up paper "Where the *ṛtvik* People Are Wrong Again" was only a reply to our rebuttal of his first paper "Where the *ṛtvik* People Are Wrong", and thus also did not directly address what was put forward in TFO. Thus, anyone who reads our rebuttals to JAS's papers and TFO will easily see that the only "rubbish idea" here is the idea that JAS's papers actually "deal" with anything!

Non-existent *śāstric* evidence

"Nor have I seen any *śāstric* evidence that we're supposed to jump over the, jump to departed *ācāryas*, and in this way become connected with the *sampradāya*. [...] How do we deal with this *ṛtvik* idea, the idea that one, that everyone in the world can become Prabhupāda's directly initiated disciple?"

1) JAS has not presented any "*śāstric* evidence" for his idea that as soon as Śrīla Prabhupāda departed, he automatically ceased to be the current link in the *paramparā*. Conse-

quently, without such evidence, Śrīla Prabhupāda's status as the current link remains, and thus there is no "jump" required to connect to him. Hence, JAS is nonsensically demanding to see "*śāstric* evidence" for a non-existent "jump" – but *śāstric* evidence does not need to be shown for something that does not exist!

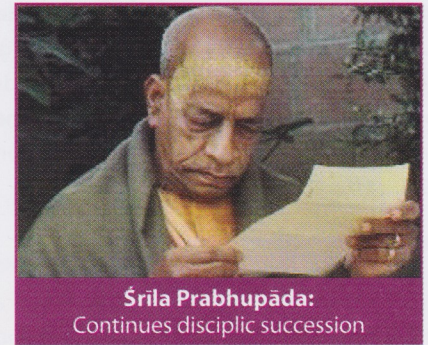
2) After ISKCON's founding in 1966, Śrīla Prabhupāda established himself as the *Ācārya* and sole *dikṣā* guru of ISKCON, so that from that moment onwards "everyone in the world" actually could become "Prabhupāda's directly initiated disciple". And this is what happened, with anyone joining ISKCON able to become Śrīla Prabhupāda's directly initiated disciple. And this program was never terminated by Śrīla Prabhupāda. Nor, as just noted, has JAS presented any evidence to prove it should have terminated because Śrīla Prabhupāda physically departed. On the contrary, the program was simply *confirmed* on July 9th, 1977, by a signed directive from Śrīla Prabhupāda which enabled it to continue.

No succession for JAS

"Their ideas are rubbish [...] which has no backing from *śāstra*, from history, from Prabhupāda [...] Prabhupāda taught disciplic succession, not disciplic cessation."

1) As noted in the last section, it is a historical fact that Śrīla Prabhupāda established himself as the *Ācārya* and *dikṣā* guru of ISKCON. Thus, Śrīla Prabhupāda being the *dikṣā* guru of ISKCON is the undisputed starting point, and hence requires no further "backing". Rather, the actual "rubbish idea" is the *restriction* that Śrīla Prabhupāda must automatically cease to act as the current link *dikṣā* guru just because he physically departs. There is no backing from Śrīla Prabhupāda for this *restriction*.

2) It is actually JAS who is against the idea of disciplic succession, having continued to initiate *alongside* his disciple, **Kadamba Kānana Swami**, rather than let himself be succeeded, as documented in BTP 57, "Guru Hoax Self-Defeat Against the IRM". Whereas, as long as Śrīla Prabhupāda remains the "current link", the disciplic succession is *continuing* with him as the 32nd link in the disciplic succession given at the beginning of *Bhagavad-gītā As It Is*. And, as noted, there is no automatic restriction or time limit for how long Śrīla Prabhupāda can continue the disciplic succession as its current link.



Śrīla Prabhupāda:
Continues disciplic succession

JAS on unauthorised path

"Śrīla Sanātana Goswami quotes that those who follow some path which is not authorised [...] it's simply a disturbance. I haven't seen any *śāstric* evidence that one goes back to Godhead by going off course and creating a disturbance in the society of devotees."

JAS has admitted:

"Is this an outright fabrication or not? That Śrīla Prabhupāda 'personally detailed the procedure for increasing the number of initiating guru[s]' is something we can only wish. Or falsely tell the Society he did."

(JAS, Email to the GBC, 13/12/03)

This is the same "procedure" by which JAS and his GBC guru colleagues became *dikṣā* gurus, and JAS accepts it was not authorised by Śrīla Prabhupāda. Plus, the GBC's own *Śāstric* Advisory Council (SAC) has also agreed that this GBC guru system is not authorised:

"Our present system has institutionalized a process of senior devotees voting or offering no-objection to prospective gurus. But we do not find that this institutionalized blessing seeking process is mentioned by guru, *sādhū* or *śāstra* as the way that one is authorized to become a guru."

("Balancing the Roles of the GBC and the Disciple in Guru Selection", SAC)

And JAS accepts there is no *śāstric* evidence that following such an unauthorised path will lead one back to Godhead – thus condemning himself and his GBC guru colleagues!

Conclusion

JAS's attack has revealed that:

a) Despite his boasts, JAS has not actually answered the IRM's position.

b) JAS is actually the one who does not believe in disciplic succession.

c) JAS accepts he is following an unauthorised path that will not lead to him or his GBC guru colleagues going back to Godhead.

False Guru Explains He Is Going to Hell

GBC-elected guru **HH Kadamba Kānana Swami** ("KKS") explains the danger of being, and accepting, a false guru. However, he ends up simply condemning himself. Quotes in the shaded boxes are from a lecture KKS gave on 5/9/18. All emphases added.

I am a false guru

"However, when a guru speculates, when a guru manufactures, when a guru comes up with his own ideas, then he is not a guru at all. At that point, he is a false guru, and being a false guru is a very serious offence."

This definition fits KKS himself. For we have clearly exposed KKS speculating, manufacturing and coming up with his own ideas in previous *BTP* issues (*BTPs* 58, 49 and 16). For example, in *BTP* 58 (QNN, "The Solution to Deviant Philosophy"), he claimed the opposite of Śrīla Prabhupāda, by stating that external circumstances are the causes of difficulties in Krishna consciousness, whereas Śrīla Prabhupāda states that this is a "mistake of judgement".

And thus, by his own definition, KKS has committed "a very serious offence."

Only Śrīla Prabhupāda

"No, a guru is meant to point us towards the Supreme Personality of Godhead. The *Vāyu Purāṇa* says how an *ācārya* is the one who knows the scriptures, who follows the scriptures and who teaches the scriptures to others. That is the point."

KKS's reference from the *Vāyu Purāṇa* is actually given as follows:

"The spiritual master is also called *ācārya*, or a transcendental professor of spiritual science. The *Manu-saṁhitā* (2.140) explains the duties of an *ācārya*, describing that a bona fide spiritual master accepts charge of disciples [...] The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this *samskāra*, or purificatory process, the spiritual master actually begins to teach the disciple about the Vedas. [...] In the *Vāyu Purāṇa* an *ācārya* is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way."

(Cc., Ādi-līlā, 1.46)

Thus, KKS refers to evidence that the *Ācārya* acts as the *dikṣā* guru. And, as it has been declared by Śrīla Prabhupāda and the GBC that Śrīla Prabhupāda alone is the Founder and *Ācārya* ("Founder-*Ācārya*") of ISKCON, it means that only he acts as its *dikṣā* guru. Thus, KKS is again himself explaining how he is a false guru, since he has usurped Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru.

I can never be trusted

"Firstly, there must be a foundation of scripture. When there is no foundation of scripture, then such a self-manifested guru, who just suddenly became divine, can never be trusted."

KKS is correct that the guru cannot be self-made or self-manifested, but rather must be authorised:

"Guru cannot be self made. No. There is no such single instance throughout the whole Vedic literature. And nowadays, so many rascals, they are becoming guru without any authority."

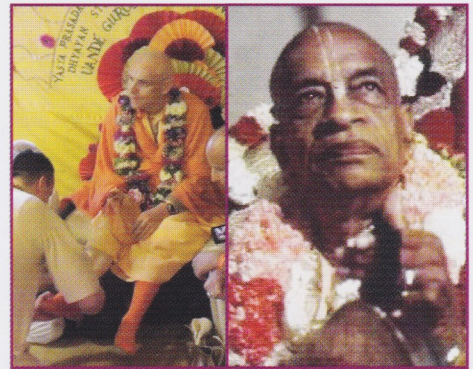
(Śrīla Prabhupāda Lecture, 27/2/77)

"Self made guru cannot be guru. He must be authorised by the bona fide guru. Then he's guru. This is the fact. [...] Similarly, bona fide guru means he must be authorized by the superior guru."

(Śrīla Prabhupāda Lecture, 30/10/72)

1) KKS became a guru via the GBC voting system, having first been permitted to do so by his own guru, **HH Jayādvaita Swami** ("JAS"). Yet, in the previous article, we quoted even KKS's guru JAS and the GBC's *Sāstric* Advisory Council both accepting that such a GBC guru system is not authorised by Śrīla Prabhupāda. And since JAS himself became a guru by the same GBC system, he is not an authorised guru either. Thus, KKS was made a guru through the combination of an unauthorised GBC voting system and an unauthorised guru JAS – and by thus "becoming guru without any authority", he is defined as a self-made guru.

2) KKS's point about such a self-made guru "who just suddenly became divine" is also a reference to all GBC gurus. For the system in ISKCON is that as soon as one becomes a GBC guru, they must immediately be worshiped as divine every morning by their disciples via the *Gurvaṣṭaka* prayers. This means that, amongst other things, the GBC-elected guru is supposedly directly "assisting the *gopis*!"



**KKS (left): False guru is hellbound
Śrīla Prabhupāda: Takes us back to Godhead**

Thus, KKS is again speaking about himself here, and according to his own statement, he "can never be trusted".

I am going to hell

"The false guru receives the greatest reactions for his actions. Rather than being *sura*, a devotee of the Lord, he is *asura*. He is actually demoniac. He is actually a personality who is heading for hellish destinations and taking others down with him. So the followers of such gurus also attain hell."

KKS is entirely correct about the destination of the false guru and his disciples:

"It is confirmed in *Śrī Īsopaniṣad* that the pseudo religionists are heading toward the most obnoxious place in the universe after finishing with the spiritual mastership business, which is simply for the matter of sense gratification."

(*Śrī Īsopaniṣad*, Mantra 12, purport)

"if he is a pure devotee he can deliver others, he can become spiritual master. But unless he is on that platform he should not attempt it. Then both of them will go to hell, like blind men leading the blind."

(Śrīla Prabhupāda Letter, 14/12/72)

However, we have just shown that, according to the logic of his own statements, KKS is himself a false guru, and thus, by his logic, he and his followers will all go to hell.

Conclusion

KKS's statements about self-made gurus are also just as applicable to all of his GBC guru colleagues. For they also became gurus without any authority from Śrīla Prabhupāda and usurped his position as ISKCON's *dikṣā* guru, just as KKS did. Thus, according to KKS's same logic, all the ISKCON gurus and their disciples will also go to hell.

'Scholar's' Sexual Confusion

In previous *BTP* issues we have analysed the authority of the *Śrīmad-Bhāgavatam* (Cantos 11 and 12 and parts of Canto 10) produced by **HH Hridayānanda Dāsa Goswami ("HD")**. By accepting his *Bhāgavatam* as being bona fide, one will have granted HD the status of being a scholar on the level of the *ācāryas*, who is qualified to produce transcendental literature. However, we will see that, despite being supposedly 'scholarly', HD is still unable to grasp even the most basic teachings of Śrīla Prabhupāda. Quotes in the shaded boxes are from statements HD made in a conversation which took place on 29/9/18. All emphases added.

Sexual Confusion - 1

In 2008, HD blessed a gay wedding (www.iskconirm.com/gay), stating that such a union represented "true spiritual love". However, as by definition any sexual activity within such a union cannot be for the purposes of procreation, HD subsequently apologised to the GBC for the above blessing:

"I am writing to reaffirm that I uphold the Krishna conscious principle that sexual union is for procreation within marriage, and that no spiritual leader should encourage or endorse any other form of sexual relation. I regret that I acted and spoke in such a way as to give many an impression to the contrary. I am sorry."

(HD, 11/4/09, ISKCON Philadelphia)

Thus, having originally given the impression that sexual union not for procreation was bona fide, he corrected this confusion by stating Śrīla Prabhupāda's standard that the sexual act must only be for procreation.

Sexual Confusion - 2

However, he is now promoting a non-procreation sex philosophy. He stated recently: "illicit sex, Prabhupāda gave two definitions, high and low. The high definition of illicit sex is sex not for procreation. The low definition, which Prabhupāda also gave, is, illicit sex is sex outside of marriage. And so therefore if we take this full range of definitions that Prabhupāda gave, then it turns out that if someone is married, and let's say, does not have sex outside of marriage, not the highest standard obviously, but you can still be a devotee."

He is thus claiming:

- a) That sex, even if not for procreation, is bona fide, as long as it is within marriage.
- b) That this is because Śrīla Prabhupāda

gave two different definitions for what constitutes illicit sex, and under one of these definitions non-procreation sex is authorised.

Thus, having earlier told us that "sexual union is for procreation within marriage", and that "no spiritual leader should endorse any other form of sexual relation", he has now proceeded to do just that!

Another apology required

In trying to justify his sexual confusion, HD has "borrowed" the same rationalisation given earlier by GBC-elected guru **HG Mahāt-mā Dāsa ("MAD")**. MAD also claimed that Śrīla Prabhupāda gave the same "low definition" of illicit sex that HD gives. However, we rebutted MAD's sex confusion at the time in *BTP* 54 ("Changing the Regulative Principles - 1"). As we pointed out then, the facts are:

1) Śrīla Prabhupāda always defines illicit sex as being outside of marriage.

2) Many times he will then also elaborate that this means that sex within marriage can only be for the purpose of procreation, e.g.:

Śrīla Prabhupāda: "Only the sex allowed only for begetting nice children. [...] And beyond that, sex, that is illicit sex."

Reverend Powell: "And that is out."

Śrīla Prabhupāda: "That is not good."
(Room Conversation, 28/6/74)

He is therefore giving one definition, as 2) is already included within 1). The fact that 1) is sometimes stated without the detail of 2), does not mean that 2) is not applicable – otherwise Śrīla Prabhupāda would be contradicting himself by contradicting 2). And following our exposé of MAD's sex confusion, MAD had a subsequent climbdown, and agreed with what we had stated (see "Sex Guru's 180° Flip Following *BTP* Exposé", *BTP* 59).

Thus, in now endorsing non-procreative sex, HD is contradicting not only Śrīla Prabhupāda but also himself. Evidently, another apology is in order!

Misusing *Bhagavad-gītā*

Lord Krishna states in the *Bhagavad-gītā*:

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system."

(Bg., 6.17)

The reference to "recreation" is claimed by HD to mean that one can engage in mundane material activity, as long as it is "moderate":



Hridayānanda Dāsa Goswami:
Taking Śrīla Prabhupāda's teachings leisurely

"devotees who watch TV, or watch movies [...] Personally, what Krishna teaches in the *Bhagavad-gītā*, that we should be moderate. We should be moderate. Some people want to have a very monastic life, where they never see anything which is not related to Krishna directly. [...] They're probably not gonna be really good at relating to non-devotees".

However, in the very purport of this verse, Śrīla Prabhupāda clearly explains that "recreation" here specifically does not mean any type of material leisure, thus contradicting HD:

"Since there is no question of sense gratification, there is no material leisure for a person in Kṛṣṇa consciousness."

(Bg., 6.17, purport)

HD likes to engage in material leisure such as playing mundane tunes on the piano, ping-pong, croquet, etc., (see pictorial evidence here: www.iskconirm.com/leisure), and thus his misuse of the *Bhagavad-gītā* supports his personal activities.

Conclusion

If we are honest, we may have to accept that we are not able to follow everything strictly to the required standard. However, the answer is not to rationalise such behaviour by misusing Śrīla Prabhupāda and Lord Krishna's words and changing the standards, as HD has done. Instead, we can just be honest by owning our struggles and work to improve ourselves to the correct standard. Thus, we should change *ourselves* to accommodate the philosophy – not change the *philosophy* to accommodate ourselves. HD thus contradicts his own advice:

"You know, whether you're a guru, whether you're a *sannyāsi*, whether you're just a couple, whether you're a *bhakta* or a *bhaktin*, I mean whoever you are, just be honest. [...] Don't play word games and pretend that something is something else."

Eliminating Śrīla Prabhupāda's Order

In the previous article, we saw how the *Bhagavad-gītā* can be misused to support one's activities. Another technique to achieve this is to simply eliminate Śrīla Prabhupāda's orders altogether by just claiming that Śrīla Prabhupāda was *wrong*.

Recently, GBC-elected ISKCON guru HH Indradyumna Swami ("IDS") confessed that his love of chocolate would lead him to break a strict fast:

"even though I'm on a fast – I'm on a strict *kitchari* fast – I'm going to break my fast today and have a piece of that chocolate cake."

(IDS talk at wedding, featured on HH Śivarāma Swami ("SRS")'s Podcast, 23/10/18, emphases added)

Such consumption of chocolate is justified by claiming that Śrīla Prabhupāda wrongly prohibited chocolate due to his *ignorance*:

Mahātmā: "You know when the GBC passed the "no-chocolate", so I was eating with Tamal, and they had chocolate cake, and he wasn't going to eat it. Chocolate cheesecake he used to eat but then they passed the resolution. [...]"

SRS: "That's been rescinded now."

(SRS Podcast, 16/7/18)

"there was some discussion about this topic not long ago, in the GBC, and it was pointed out that the information that was given to Śrīla Prabhupāda, and that is that chocolate contains caffeine was incorrect [...] So Śrīla Prabhupāda had told devotees not to take chocolate on the basis of the information that they had given".

(SRS Podcast, 26/5/06, emphases added)

1) There is no recorded evidence for the above "story" regarding Śrīla Prabhupāda issuing a prohibition only on the basis of receiving faulty information from others.

2) Rather, it can actually be shown that this "story", that Śrīla Prabhupāda prohibited chocolate only because of his ignorance regarding chocolate containing caffeine, is false. Śrīla Prabhupāda stated:

"Cocoa and chocolate are not to be taken as they are intoxicants."

(Śrīla Prabhupāda Letter, 14/6/72)

Śrīla Prabhupāda refers here to the fact that cocoa is an intoxicant in its own right, which it is since it contains theobromine. Thus, chocolate, which is made from cocoa, would in any case be prohibited because of its cocoa content, and not because it contains caffeine.

3) This is supported by the GBC resolution banning chocolate, which states that cacao, from which cocoa is made, is itself an intoxicant without the need for caffeine:

"That, as it contains various stimulants like caffeine (contained in coffee), theine (contained in black tea) and theobromine (contained in cacao), chocolate should not be eaten by ISKCON devotees."

(GBC Resolution 31, 1993, emphasis added)

4) Consequently, SRS's claim that the above resolution has been rescinded is also false, as confirmed by the GBC Corresponding Secretary, Ānanda Tīrtha Dāsa. In response to the following question about the above resolution:

"is it not still an ISKCON Law today, and part of the ISKCON Lawbook?"

he replied:

"Yes, it is still there."

(GBC Corresponding Secretary, 1/11/18)

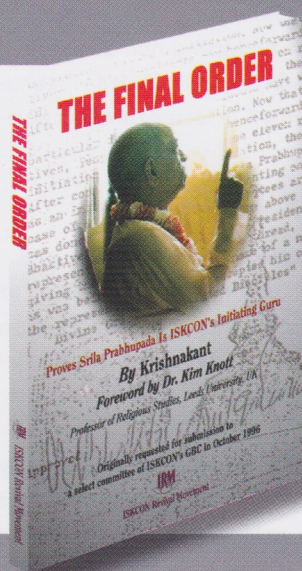
To simply dismiss an instruction given by Śrīla Prabhupāda by claiming he was ignorant on an issue sets a very dangerous precedent, as one could then attempt to dismiss any other orders given by Śrīla Prabhupāda using the same "ignorance" rationale. This also highlights again the danger of the PFP (Prabhupāda Free Paradigm). ISKCON's authority must come from only the POP (Prabhupāda Only Paradigm), or real recorded statements from Śrīla Prabhupāda, rather than unsubstantiated "stories" (PFP) about Śrīla Prabhupāda, as has occurred here with the false story about Śrīla Prabhupāda's supposed ignorance.

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK